

1875

Arab Progress in Palestine

Totah, Khalil Abdallah, 1881-



Number 4

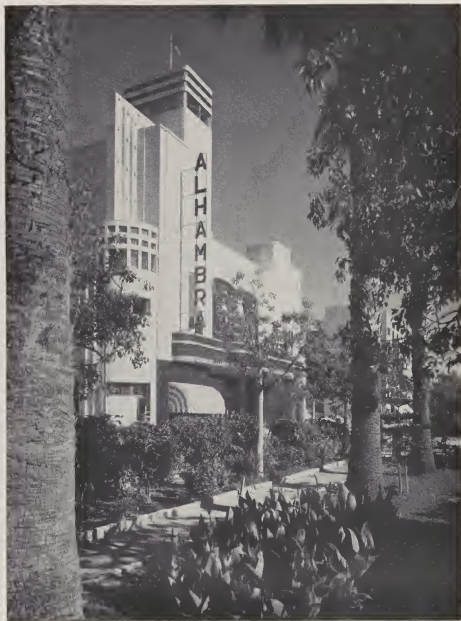
Issued by

The Institute of Arab American Affairs, Inc.

160 Broadway, New York 7, N.Y.

1946

Price 50 cents



1. "AL-HAMBRA"—An Arab Cinema in Jaffa Designed by an Arab Architect and Built by an Arab Company



2. Blind Arab Gentleman, a Graduate of The American University of Beirut and a Braille School in London, Teaching a Blind Student

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FOREWORD

Progress is a relative term. In many respects a highly civilized people, measured by the physical manifestations of progress, may be considered backward in the spiritual amenities. The argument that because a people are "unprogressive" they are not entitled to liberty and self-determination cannot be acceptable to any thoughtful person. For liberty, self-determination and other qualities that make for democracy are conditions without which true progress, whether spiritual or material, cannot be achieved.

The report of progress which we place herein before our readers is *not* an argument for or against the *right* of the majority people of Palestine to independence and self-determination, it is a statement of fact, of interest in itself.

The author of *Progress in Palestine* who is the Executive Director of the Institute of Arab American Affairs, is particularly equipped to tell the story of this progress. Dr. Khalil Totah was born in Ramallah, a little town north of Jerusalem, and was educated in schools founded by American and English missionaries in Ramallah, Jerusalem and Brumanna (Lebanon). In 1926 he received his Ph.D. from Columbia University. Returning to Palestine, he became Principal of the Arab College in Jerusalem for six years and later was in charge of education for the Society of Friends in Palestine for eighteen years. His knowledge of progress in Palestine is both intimate and extensive, being based on personal observation and study.

ARAB PROGRESS IN PALESTINE

Introduction

The leaven of modern progress in the Arab World was first introduced by Napoleon Bonaparte, when he invaded Egypt in July 1798 A.D. The French expedition included scientists and archaeologists, a printing press and other seeds of modern thought. When Muhammad Ali Pasha, the Albanian adventurer, arrived on the banks of the Nile on a Turkish mission to liquidate the French campaign, he saw an opportunity for the setting up of a new Arab empire based more or less on European lines. With that goal in view, he inaugurated an era of westernization. Muhammad Ali employed French experts, sent many Egyptian students to study abroad, established a medical school, and embarked on engineering and agricultural projects. Thus, the 19th century was ushered into this fringe of the Arab World. Muhammad Ali's son, Ibrahim, supplemented his father's work by carrying these new ideas into Palestine, Syria and Arabia proper, as he marched with his victorious troops into those areas.

New ideas and enlightenment also appeared from another quarter—that of missionaries from Europe and America. These missionaries brought books with them, printing presses, and a new outlook on life. They opened schools, colleges and hospitals. As the inhabitants of the Arab countries were being starved by the misguided Turkish administration, they received this new intellectual and moral nourishment with great appetite. In a special manner American institutions fertilized the Arab mind with the new concepts of progress, democracy and the rights of man. These influences operated effectively in what is now Palestine which was then, officially, the southern tip of Syria.

During the last quarter of the nineteenth century Palestine came into more direct contact with the dynamic spirit of the West. Scores of Arabs from Palestine emigrated to America and were brought into close contact with progress. The scores of immigrants swelled into hundreds, and the hundreds into thousands. There is now hardly a village in Palestine, no matter how remote and lonely, that does not boast of a son in America. Bethlehem, Ramallah, Bireh and Beitunieh, about Jerusalem, have thousands of sons in North and South America. For example, Ramallah, a town of only 5,000 people, has about a thousand souls in America. Thus, with a fifth of one town's population residing abroad, corresponding, visiting back and forth and transmitting money to the homeland, the gains to the town were not only material, but spiritual, moral and intellectual as well.

Then came the first World War which brought troops to Palestine from Britain, Canada, Australia, New Zealand and South Africa, followed by the British Administration which ushered in a new era. Palestine, in a sense, became a part of Europe commercially, intellectually and socially. Great strides have been taken by Palestine Arabs in order to make readjustments to the demands of the 20th century. They are still making them and going forward with the march of time as the following account will indicate.

Economic Progress

At the outset it may be safely stated that one of the earliest and most potential factors in recent Arab economic life in Palestine is the orange industry. No doubt many are aware that the Arabs did not make the acquaintance of the orange lately; for it was they who introduced it to Europe, just as they did Arabic numerals. The Arabs have known the orange tree since the 10th century A.D.; they took it with them to Spain and there cultivated it. The word "orange" is derived from the Arabic "narinj," which is of Persian origin. The Portugese, however, so popularized the orange and carried it with them on their distant conquests that the present Arabic name for orange is "burtuqal" which is the equivalent of Portugal.

The orange industry in Palestine preceded the British occupation of 1917. It is not easy to give an exact date for its early appearance, but it surely existed in Turkish times and supplied the English market for many years preceding 1914. Oranges were cultivated by Arabs mostly around Jaffa and were shipped to markets in the surrounding countries as well as to England. This is why an orange in Constantinople was called a "jaffa." At first the area of cultivation was limited, the methods of irrigation rather primitive; hence the export was comparatively small. With the advent of improved methods for irrigation after 1920, however, the acreage has expanded, quality has improved and quantities for shipment greatly increased. The new methods of citrus culture, familiar in California and in Florida, have been adopted by the Arabs. Fertilizing by manure, as well as the chemical fertilizer, is being more extensively used. So is spraying. The grapefruit and new varieties such as the Valencia have been added. The citrus industry, therefore, has become a substantial modern Arab enterprise. The Arabs own about 150,000 dunams (37,500 acres) of citrus trees, which is about half the citrus acreage of Palestine. Arab capital invested in this most important economic field was estimated by the Royal Commission in 1937 at six and one half million pounds sterling, or \$26,000,000. It gives

the Arabs a splendid avenue for investment and creates employment of Arab labor.

So popular and profitable did citrus-culture prove to be, that it did not remain as the monopoly of the effendis and the capitalists. The peasants turned their wheatfields, vineyards and olive orchards into orange groves. They had the advantage of not being forced to employ expensive labor as they and their families did the work themselves.

In the course of development of their citrus business, the Palestine Arabs have benefited greatly from the fact that their sons have gone abroad to study. Many studied in California, Texas, and Florida and the Arabs are reaping the benefit of their experience.

In spite of the dark years of the war, the complete stoppage of orange export and the excessive costs of operation, the Arabs view the future of the industry with great courage and faith. Government loans have tided over the citrus growers during the war and now, with increased shipping facilities and open European markets, Arab hopes have been raised for a profitable economic development.

The following table will show the growth of the orange industry:

Export of Oranges from Palestine

	<i>Cases</i>	<i>Value in Pounds</i>
1908-9	744,463	185,815 (\$929,075)
1909-10	853,767	235,605 (\$1,178,925)
1910-11	869,850	217,500 (\$1,087,500)
1911-12	1,418,000	283,600 (\$1,418,000)
*1912-13	1,608,570	297,700 (\$1,488,500)
1929-30	2,696,000	674,000 (\$3,370,000)
1945-46	a crop of 14 million cases, half of which may be exported.	

* Handbook of Palestine & Trans-Jordan—Luke and Keith—Roach, MacMillan, 1930, pp. 233-34.

Soap

The Arabs manufacture excellent soap in Palestine, notably in the cities of Nablus, Ramleh and Jaffa. Gaza used to be a center of the soap industry and still does something with it, but Nablus has since outstripped it as the chief center. The soap is of excellent quality, made mostly of olive oil which is soothing and beneficial to the skin. Because it does not contain the "unclean" animal fats of European soaps, it is much in demand among millions of Moslems in Egypt, Syria, India, Persia and Turkey. This Arab industry, however, has been experiencing hard times on many scores. In the first place, Egypt, in order to

protect its own growing soap industry, has erected a high tariff barrier against Nablus soap. In the second place, the Palestine Government has allowed competition to become so effective against this essentially Arab product that it has suffered rather seriously. On the whole, the Arab soap industry has not progressed as much as the orange industry, but there are signs of recuperation and improvement in manufacture as well as in the system of marketing.

Weaving and Textiles

As with citrus culture, the Arabs have long known good textile fabrics and have made them. Many Americans may be unaware of the interesting fact that the Arabs produced fine textiles as early as the 10th century A.D. When ladies go to the store today and look at damasks, and buy muslin, they little dream of the origin of these terms; for damask is so called because it was manufactured in Damascus, Syria; muslin gets its name from Mosul, Iraq. This traditional aptitude for the production of textiles has persisted down to the present day, especially in Damascus, Homs and Aleppo. In Palestine, there is a town near Gaza, called Majdal, which is a veritable beehive of looms and spinning wheels and where the inhabitants make cloth of all descriptions. Every Thursday there is a fair to which villagers from the whole district flock on camels, donkeys and horses and in busses and taxis, in order to sell their produce and to buy fabrics, head-dresses, tablecloths, bedspreads, curtains and other domestic needs. Lately, they have been making cotton, linen and silk cloth for men's suits. The Palestine Government did well to introduce weaving in its elementary school classes, as the children take to it as ducks to water. Gaza, too, has a number of looms and the industry is growing.

As capital for weaving is being invested on a larger scale than ever before, the industry has lately taken great strides forward. The Arab Weaving Co. of Haifa, Jaffa and Nablus is reported to be operating on a capital of one million dollars. New machinery is being installed, new patterns, new methods introduced and electricity is being used for motor power. Ramallah, which used to be a textile center in Turkish times, has made a start in modern weaving methods. "Ustahs," or skilled masters, have been brought from Damascus to train new masters in the textile trade.

So rapid has been the growth of the textile industry in recent years, that according to recent reports from our correspondent in Jerusalem, "Arabs now produce 35 per cent of the total consumption, owning the second largest textile factory in the country, and they are continuously

expanding other existing ones. One such factory, the Amary ('Am'ari) Textiles Co., near Jerusalem (Ramallah-Bireh) which runs 120 mechanical looms is presently constructing a second modern factory in Acre. Two additional textile companies which were formed recently are constructing their own factories. The first will be in Jaffa and will comprise 16,000 spindles; the second will be in Acre and will comprise 15,000 spindles. The total number of looms owned by Arabs is 170 mechanical and 2,400 worked by hand."

Building Trade

For generations Palestine Arabs have been skilled in quarrying, stone cutting, stone-dressing and masonry. It is made possible by the abundance of limestone rock in the hills. Consequently, one sees beautiful, modern stone houses in cities like Jerusalem, Bethlehem, Ramallah, Haifa, Jaffa, Nablus, Hebron, Nazareth and Safad. Thousands of Arab workmen, stone-dressers and masons, make their living from this flourishing building trade. In such cities as Jerusalem, Haifa and Jaffa, building has become a form of investment. One with a little capital, for example, a thrifty school master, a Government official, a prosperous native son, returning from America, usually invests his small fortune either in an orange grove or in a house to be rented out or in both. As elsewhere in the world, construction work in Palestine practically ceased during the war. Now that the war is over, Palestine is in need of additional housing and Arab business men are awake to the situation. A building firm by the name of Riyāḍ Building Co. has started with the modest capital of £P 150,000 or \$600,000. The firm expects to deal with mortgages, finance home building and engage generally in the real estate business.

Cement

As building cannot be properly developed without cement, the Arabs of Palestine have lately organized a cement company in Nablus. Its initial capital of £P 350,000 (\$1,400,000) seems comparatively adequate for a first step. There is a great demand for cement in Palestine, and the demand is becoming greater than ever. The reasons are to be found not only in the number and size of the buildings under construction, but in the improved standards of construction and the style of architecture. Most city buildings in Palestine are now fashioned after the modern style with flat roof, reinforced concrete, square windows and whatever fits into the new type of architecture. Unfortunately, the picturesque old Arab vaulted ceiling and graceful arches are gradually

disappearing. The modern ceilings are low, and the rooms cramped; but this is the price to be paid for modernization.

Insurance

As has been shown, the Arabs have had intimate knowledge of the citrus, textile and building industries for generations, but insurance is a rather novel experiment with them. In the past, the Arabs have not dealt with insurance, as the principle of the business has been foreign to their nature of generous hospitality, their trust in God's providence and "taking no thought for the morrow." But a new generation of educated and enlightened Arabs is emerging. To young men and women brought up in Western thought and practice, trained in modern schools and colleges, with a good sprinkling of them who have had advanced university training in Europe and America, insurance has become a necessity. This new class has contracted policies with agents of foreign companies operating in Palestine. To create business for themselves, to invest their accumulated capital and meet a rising demand, some enterprising Arabs have recently established an Arab Insurance Company with a capital of £P 100,000 (\$400,000). This small sum would look insignificant beside an American company in New York, but in Arab Palestine it is pioneering work and one has to begin modestly. It will take some time to educate the Arab masses to the value and need of insurance in modern life.

Airways

Equally novel to Arab experience is the business of flying, but those who have always associated Arabs with the camel will soon have to revise their thinking. With the growth of air travel in the Middle East and with the increasing number of airfields all over Palestine, Syria, Egypt and Iraq, the Arabs have begun to be air-minded. The romance of old Baghdad of the Arabian Nights is being replaced by the new romance of modern aviation. Arab thinking is bound to be altered when one meets a passenger who started the day with breakfast in Baghdad, had lunch in Damascus and dinner in Jerusalem. An Arab Airways Company with capital amounting to £P 100,000 or \$400,000 has appeared on the transportation scene in the Holy Land. So Arab industry has finally taken wings and is reaching for the skies.

Motor Transport

Motor transport was first developed in Palestine during World War I. The Arabs took to it at once and expanded it, much to the surprise,

chagrin, and disappointment of those who believed that the East never changes. Palestine transport among the Arabs has certainly gone through a momentous transformation. While peasant women formerly took their grapes to market either on their heads or on donkey back, they now do it by truck. Villagers, for instance, used to go to Friday prayers in Jerusalem on foot. To do that they had to start at the crack of dawn. Now, hardly any villager would deign to walk. He prefers to stand in line for two hours in the burning sun, waiting for a bus, rather than walk a few miles. Inter-urban road extensions and inter-village dirt roads have made it possible for motor vehicles to reach what once were remote corners of Palestine. Arab bus companies connect not only Jerusalem, Jaffa, Haifa, Gaza, Beersheba, Hebron, Jericho, Ramallah, Nablus, Nazareth and other smaller cities with each other, but they also connect tiny villages with each other and with their nearest shopping centers. Consequently, hundreds of Arabs are employed as drivers and conductors. Garages and gas stations are everywhere to repair and fuel the hard-used and generally over-loaded vehicles. Arab mechanics are on the increase and many boys are ambitious to learn the trade. Nor is the motor transport business confined to the limits of Palestine; for Arab cars and busses carry travellers to Lebanon and Syria, across the Sinai desert to Egypt, to Trans-Jordan, and across the Arabian desert to Baghdad and still farther east to Persia. Pilgrims to Mecca go through Palestine by motor car, as well as by train and plane. The number of privately owned cars has increased tremendously among members of the Arab business and professional class. Arab capital is employed in the import of cars, mainly from America. Today, the main problem facing Arab capital in Palestine is to find the requisite dollar exchange and available cars to buy. In short, there is no doubt that there is much room for the expansion of this motor transport industry among the Arabs. Palestine's strategic position as a nerve center of intercontinental communication will be a conspicuous factor in this inevitable development.

Shipbuilding

Arab transportation, covering land and air, has not entirely neglected the sea. Of course, Arabs have always done some shipbuilding of a simple nature consisting of fishing vessels, barges and sailing craft, but of late new interest has been shown in extending this important branch of business. Arab small craft have always sailed along the Mediterranean coasts carrying cereals, fruits, lumber and hides. They have plied between Palestine, Egypt, Syria, Turkey, Cyprus and Rhodes. With the

shortage of shipping space during the late war and with the demand for more intensified commerce among countries of the Middle East, a new Arab Shipbuilding Company has come to life. Since we are still without full and accurate details about the new venture, we shall have to be content merely with this brief mention of it.

Cigarette Factories

There are several cigarette factories in Palestine whose capital, management, and labor are entirely Arab. They employ many hands including men, women, boys and girls. This demand encourages the culture of tobacco for which the Palestine climate is quite suitable. Some cigarette factories are only partly Arab as to capital and administration, but their labor is entirely Arab. These concerns are to be found in Haifa, Jaffa, Nazareth, Jerusalem and Ramallah. They do big business, promote employment, extend agriculture and contribute much in taxes to government coffers.

Summer Resort Company

Only last summer (1945) a group of young men in Ramallah embarked on a venture to which their town is especially fitted as it is located high up, 2,800 feet, above sea level. The Mediterranean is in full view and its breeze is most cooling and refreshing. The town is only ten miles from Jerusalem and is well-served by good asphalt roads connecting it with Jerusalem, Jaffa, Tel Aviv, Haifa and other cities. During the war, when it became impossible for people to go abroad, or to spend their vacation in the beautiful mountains of Lebanon, they flocked to this lovely vacation spot. Visitors came from Egypt and Iraq. The town, as a consequence, was crowded and housing was short. In order to meet the extraordinary demand, a new Resort Company has started with a small capital of £P 50,000 (\$200,000) and it can have a bright future if properly managed.

Cinemas

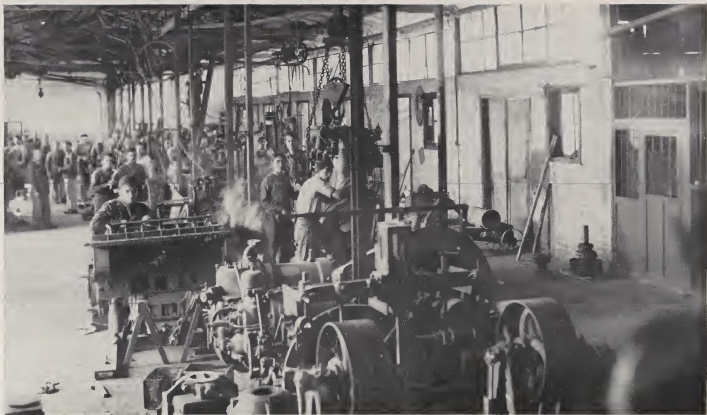
If anything of western creation stirs Arab imagination, curiosity and interest, it is the cinema. Like men and women all over the world, Palestine Arabs do not need to be persuaded to attend the movies. Missionaries preach long and with zeal without success in converting the Moslem masses to Christianity. But no zeal is needed to attract them to the wonders from Hollywood. Arabs flock to see American films—men, women and children. Instead of bridge parties, Arab women prefer to



3. Modern Arab Houses in Jerusalem



4. An Arab Boy at a Threshing Machine



5. An Arab Machine Shop—The Palestine Iron and Brass Foundry Co., Ltd., in Jaffa



6. Municipal Park at Gaza. Gaza is a Purely Arab Town

have cinema parties. They go as if they were going to a picnic, a wedding, a circus or a fair. They take their cigarettes, candy, and the ubiquitous pumpkin and watermelon seeds. No matter if they do not understand Hollywood's "lingo," they see the pictures, enjoy the beautiful faces on the screen and live in a new enchanting, romantic and glamorous world. The Arabs gave the world the Arabian Nights, only to receive in return Greer Garson, Clark Gable, Bing Crosby and Deanna Durbin. With this avidity for the movies, a new industry has been created and a new avenue opened for the investment of Arab capital. The Arabs own cinema houses in Jerusalem, Jaffa and Gaza, and other towns are following suit.* In spite of some of its unattractive features, the cinema has played an important part in promoting international understanding, and in opening up a new world to the Arabs.

Salt

A colorful little Arab industry is that carried on by a firm in Jerusalem. This firm quarries the salt on the western shore of the Dead Sea, where it is found in great abundance. Deeb and Sons transport this salt by steamer to the north end of the Dead Sea. There, they refine it, pack it and then transport it by trucks from the Dead Sea, 1,300 feet below sea level, up the steep slopes to Jerusalem—an altitude of over 2,800 feet above sea level. Formerly, Arabs imported salt from abroad; now they make their own.

Mother-of-Pearl

The "little town of Bethlehem" has two main sources of income. The first is remittances from relatives residing abroad—mostly in Latin America—and the second is the unique mother-of-pearl industry. The crude shells come from the Persian Gulf. Bethlehem skill transforms them into beautiful objects of art—rosaries, beads, pins, pen-holders, jewel-boxes and numerous other mementos. Tourists from all over the world who flock to Bethlehem, not only at Christmas and Easter but all the year round, purchase quantities of mother-of-pearl articles as souvenirs.

Olive Wood

The religious centers of Palestine—Jerusalem, Bethlehem and Nazareth—attract thousands of pilgrims and tourists in peace time and

* Al Hamra cinema of Jaffa with its beautiful arabesque architecture may be the most noted.

tens of thousands of troops in war time. To supply these visitors with suitable souvenirs from the Holy Land, a host of Arab craftsmen earn a living out of working olive wood up into objects such as napkin rings, ink stands, camels, Bible covers, paper cutters and boxes.

This brief account of Arab industry has only touched the high spots since there are some 2,000 Arab industries in Palestine. Glass making is important in Hebron, for example; so is the tailoring of sheep-skin coats. Needle-lace, embroidery, pottery, basketry, tanning and other arts and crafts are engaged in by the Arabs. The pressing of olives for the merchandising of olive oil and the milling of flour are worthy of note. During the war an Arab started a nail factory. Machine shops also grew in number and extent. The end is by no means in sight because the Arab world is just on the threshold of the Industrial Revolution, which took the Western world by storm over a century ago.

Banking

Naturally, this growing economic activity cannot go on without the existence of some banking system to furnish it with the required capital. Formerly, the Arabs were required to patronize the two major foreign banks—Barclays and the Ottoman. For various reasons these foreign banks never gave complete satisfaction to the Arabs. In 1930, therefore, there appeared on the horizon an infant Arab bank. Some skeptics predicted that the Arabs would never be able to manage a bank. Many, including Arabs themselves, withheld confidence from this enterprise. No matter what the future may hold, the Arab Bank has had a successful past, for it has been operating effectively for fifteen years with ever increasing satisfaction and incredible expansion. It started with the tiny capital of fifteen thousand Pounds, or \$60,000, and today it boasts of a capital of two million Pounds, or \$8,000,000. From one slender sapling planted in Jerusalem, there grew up a flourishing tree of banks with branches in every important town in Palestine. This banking house then extended its business beyond the confines of Palestine to Trans-Jordan, Baghdad, Damascus, Beirut and Cairo. The report of the Board of Directors issued in Jerusalem January, 1944, makes interesting reading: "The deposits," it began by saying, "have risen to £P 1,894,898, which figure represents more than double that of last year. Our debtor current accounts and discounts to business men rose to £P 1,199,733, which is also more than double the figure shown in last year's balance sheet." The report states, "The first stage included Palestine and Trans-Jordan and the second Syria and Lebanon, and in so expanding we are activated by a sincere hope that branches of this

Arab Company will be established in every capital and large city of the Arab World." Still another statement is worth quoting: "The success and prosperity which have been achieved by your institution are largely due to the support extended to it and the confidence placed in it by the Arab people." The report contained more than a mere financial statement. "It is our sincere hope," it states (and one feels a patriotic and national heart-throb), "that normal life will be restored after the war, when many new undertakings will be embarked upon and business expanded. In that happy event, our task will still be greater as we should be fully prepared to finance Arab economy with all the necessary and available funds. We have full confidence that our Institution will be able to contribute its full share toward the up-building of the economic structure of Arab countries."

The story of the Arab Bank will not be complete without a word about its founder, Abd-al-Hamid Shoman ('Abd-ul-Ḥamīd Shumān). Those who are constantly claiming that feudal effendis dominate the whole picture of Arab life in Palestine, may find the career of this self-made banker instructive. He was a simple peasant who emigrated to the United States from the humble village of Bait Hanina, a few miles north of Jerusalem. In America, his industry, native intelligence and thrift secured him a modest competence. It may be relevant to remark that the man is without education. America gave him ideas and developed his initiative so that he embarked on the novel experiment of establishing an Arab banking institution with great faith and courage. It was a case of success against great odds and it may be safely conjectured that if he could weather the disheartening financial depression of the thirties and the uncertainties of World War II, his future may not be in jeopardy.

Arab National Bank

There is another Arab bank, headed by Ahmad Hilmi Pasha, a former banking associate of Mr. Shoman. This establishment, with a capital of \$4,000,000, also has twenty branches in Palestine and Trans-Jordan, serving the financial interests of Palestine Arabs. Besides his strictly banking responsibilities, Hilmi Pasha takes a deep interest in Arab land redemption. He is the head of a movement to protect the Arab peasant, help him to retain his land and prevent it from slipping into other hands.

Both of these Arab banks are staffed entirely by Arab college graduates; and checks, books, accounts and audit sheets are made in Arabic. Along with this economic development, there is a notable advance in

modern methods of bookkeeping, auditing and accountancy. The introduction of the income tax in Palestine has made this financial modernization even more indispensable.

Chambers of Commerce

The Arabs have their own chambers of commerce, not only in the chief centers of Jerusalem, Haifa and Jaffa, but also in the smaller Arab towns. They serve the interests of Arab business by rendering advice and service to commission agents, merchants and manufacturers. They often represent Arab business in its dealings with the Government and on the whole act as the servants and watchdogs of Arab business life.

Telephones

Present day Arab economic life is much aided by such modern devices as the telephone, Arabic typewriter, filing cabinets, card indices, etc. The telephone is widely used by Arab business as well as in private social life, not only in such large cities as Jerusalem, Jaffa, Haifa, and Nablus, but also in smaller cities such as Hebron, Gaza, Bethlehem, Ramallah, Safad, Beersheba Majdal and Tul-Karm. There are telephones in some Arab villages. During the war undoubtedly many more telephones would have been installed if instruments had been available. Arab girls serve at the switchboards, and telephone directories in Arabic go with every instrument. The telephone is playing an important role in modernizing Arab life.

Before closing this chapter on modern economic progress in Palestine, it may be of interest to add that a *Who's Who* among the Arabs has been published, as well as an Arabic Business Directory. An advertising office is being successfully run by Theodore Sarruf in Jaffa. An Arab Labor Union is in its infancy and cooperative societies are on the increase even in villages.

Education

Arab progress along up-to-date business lines is not confined to the field of material endeavor but shows spectacular growth in the realm of education and the things of the mind and the spirit. It may be conservatively stated that the Arabs are hungry for schools, learning and education. They are so hungry that the step-motherly parsimony of the Palestine Government for Arab children is not only pitiful but disgraceful. Less than 5 per cent of the Palestine budget is doled out to

the Department of Education, while between 30 and 40 per cent has been poured out to the Department of Security, Police and Prisons. Half of the applicants for entry into Government schools are turned away. Villages are woefully neglected. In spite of these handicaps the Arabs are forging ahead. When free Government schools are closed to them, they crowd the private schools. Parents often borrow money at an exorbitant rate of interest in order to pay their children's school fees. Mothers sometimes pawn their jewels in order to educate their sons. Parents have sold part of their household furniture to meet tuition fees.

Many Arab schools doing secondary work and including one year of Junior College have sprung up lately to meet the demand. These schools call themselves national, inasmuch as they are founded, administered, and financed by Arabs. They are also national in the sense that they pay special attention to the teaching of the Arabic language and the encouragement of Arab culture. These institutions are about equally divided between Moslems and Christians and are attended by students of both faiths. It is significant that such schools serve both sexes and that one of them (Bir Zait) is quasi-co-educational. All of them teach English, encourage sports and prepare students for the Palestine matriculation, London matriculation and the universities of Beirut and Cairo. Many students go to Europe and America for advanced study. The oldest of these schools (or Colleges as they prefer to call themselves, following the usage of the French) is:

Rawdat-al-Maarif (Rauḍat al-Ma'ārif) :

Rawdat-al-Maarif (which means meadow of learning) was founded in Jerusalem in Turkish days by Shaikh Muhammad Salih. It has a good boarding department, prepares boys for the matriculation and higher studies and is one of the fortresses of Arab nationalism. Its students number about 400.

Al Najah School (Al-Najāh) :

Al Najah (Success) School is a standard secondary school located at Nablus. It renders unique educational service to that Arab city. Both the Rawdat and the Najah Schools are subsidized by the Supreme Moslem Council. For some years an American taught English in the Najah School.

Bir Zait Colleges:

In the middle twenties an Arab school was established in Bir Zait (Bir Zayt), a village some 15 miles north of Jerusalem. These Bir Zait Colleges for boys and girls are owned and have been conducted

for about twenty years by an enterprising Christian family, the Nasirs, of seven sisters and a lone brother. They are an embodiment of Arab courage, initiative and ability.

Al-Nahḍa and Al-Umma:

Recently two colleges were started in Jerusalem serving this city, Bethlehem, Beit Jala (Bayt Jāla) and other neighboring communities. They are *Al-Nahḍa* (The Awakening) and *Al-Umma* (The Nation). Each has a board of trustees, Arab patronage and great ambition. It has been a struggle for them to carry on without buildings of their own, endowment or capital. The founders are reported to have sold their homes and cashed their life insurance policies in order to make the start. The owners of *Al-Nahḍa* are Messrs. Ibrahim Khuri and Labib Ghulmiyah. The founder and owner of *Al-Umma* is Mr. Shukry Haramy.

Gaza College:

Mr. Wadi' Tarazi, who was educated at the Quaker College of Haverford near Philadelphia, Pa., with his brother Shafiq, recently started a college at Gaza. The need for a school there was urgent and the subsequent response justified the inspiration. As Gaza College was opened in the worst period of the war when furniture, desks, beds and books were conspicuously lacking, it was well-nigh a miracle of effort and fortitude that the college could begin at all. Now it is demonstrating Arab educational progress in a needy area of Palestine, and has an enrollment of over 300 students.

Al-Ibrāhimyyah in Jerusalem is another secondary school working against all sorts of odds. It is adding gradually to its equipment, raising its standards and serving the Arab youth.

Orthodox School:

In Jaffa, the Orthodox School is being successfully managed by the Arab Committee of the Greek Orthodox Church. This community is especially zealous and generous in providing for the educational, religious and social needs of its members. Educating both girls and boys, the school has finally come up to the matriculation standard, the equivalent of college preparatory.

The Moslem Orphanage:

For many years the Supreme Moslem Council has been maintaining its own schools all over the country. The Rawdat and the Najah have been mentioned as recipients of the Council's aid. Among the Supreme Moslem Council's educational institutions is the Moslem Orphanage

in Jerusalem, where orphans are cared for and given a practical education in arts and crafts. They are taught many trades among which are furniture-making, book-binding, blacksmithing and weaving.

Dayr 'Amr Orphanage:

A most interesting and encouraging feature of Arab progress in education, public spirit and cooperative endeavor is this orphanage, situated a few miles west of Jerusalem. Its roots lay in the Arab revolt of 1936-39, when many Arab patriots were killed. It was Mr. Wadi' Tarazi, then headmaster of Bir Zait School, who issued a call in the Arabic press for the care of these orphans. The call met with immediate public response and a committee was formed. To show the spirit of cooperation between Moslem and Christian Arabs, it may be in order to point out that half of the Committee was Moslem and the other half Christian. Following are the officers of Dayr Amr's Orphanage:

President	Ahmad S. Khalidi	Principal Government Arab College and Asst. Deputy Director of Education. Educated at American University of Beirut.
Secretary	Dr. Joseph Haykal	Mayor of Jaffa—Educated in Paris and London.
Treasurer	Rajai Husaini	Once professor of Economics at American University of Beirut. Director of Arab Office, London.
Asst. Secretary	Wadi Tarazi	Member of Arab Office, Jerusalem. Educated at Haverford College, Pennsylvania.
Asst. Treasurer	Shafiq Mansur	Boys' Sec'y—Jerusalem YMCA. Educated at Springfield YMCA College, Massachusetts.

The board of directors includes men of equal calibre. This orphanage was established in 1941 and has been expanding and meeting with increasing public confidence. The Committee has leased a tract of land 3,000 dunams, i.e., 750 acres from the Supreme Moslem Council. Besides formal elementary education, the pupils are instructed in agriculture, both theoretical and practical. The Orphanage has a carpentry and

blacksmith shop, donated by the late Muhyi al Din Husaini (Muḥyi-d-Dīn al-Ḥusayni), two poultry units, one of which was given by the scholars of St. Georges School in Jerusalem, and an aviary which was contributed by the masters and scholars of al-ʿAmiriyyah School at Jaffa. An interesting feature is a clinic staffed by a nurse and a midwife for the treatment of the pupils and the care of the surrounding villages, with special emphasis on baby care. Thus far the Orphanage has trained a hundred pupils. A section is being contemplated for the girl orphans of Palestine and Trans-Jordan. The institution is financed by Arab contributions and monthly subscriptions and is a credit to Arab advance in Palestine.

Hospitals

Arab progress manifests itself in still another field of human endeavor and that is hospital care. The pioneer in this field was the late Dr. Fuad Dajani (Fūʿad Dajāni) of Jaffa. He founded a small hospital which has performed splendid service, and is being carried on after his premature death. The war has accentuated the need for hospitals as the British Army took over so many hospitals for military use that the civilians were left in great distress. The situation touched the heart of a wealthy Arab lady, Sitt Amīnah Khālidi, who left in her will the munificent sum of £P 150,000 (\$600,000) for an Arab hospital. Plans for the construction of the hospital are in the hands of architects and it is hoped that all will be clear for these plans to be executed soon.

Another Moslem Arab lady in Gaza, by the name of Hajja Mukarram Abu Khaḍra, has set aside £P 30,000 (\$120,000) for an Arab hospital in Gaza. The British Government has conferred the honorary title of M.B.E. (Member of the British Empire) upon her, the first Arab woman in Palestine to be thus decorated.

A third Arab hospital is in the making in Ramallah. Almost simultaneously one committee was formed in Ramallah and another in New York for the purpose of founding a modern hospital in Palestine. At one tea in Ramallah the sum of over £P 4,000 (\$16,000) in cash was contributed by the people of the town. The enthusiasm of the women and the part played by them are worth noting. Within a year the amount collected reached over £P 9,000 or \$36,000. Land was bought and plans are being drafted for building. A Ramallah Foundation has been incorporated in the state of New York. The Foundation, so far, has \$85,000 in cash and aims to reach the goal of \$200,000 in order to provide some endowment for maintenance.

Besides these hospitals, Arab clinics have started and these are in the

process of formation. In this connection, it may be mentioned that the number of Arab girls going in for medicine, nursing and midwifery is on the increase, which fact will greatly facilitate this most needy department of Arab social service.

Progress Among Arab Women

Although much remains to be accomplished, something tangible can be reported about social advance among Palestine Arabs. Most significant is the movement among women. Of course, the foundation of progress is education, and in this field women have made a beginning. Parents, nowadays, realize the need of educating their girls. Government provision for female education, especially in the villages is pitiful, but it is cheering to note that hundreds and thousands of Arab parents are paying tuition fees for the education of their girls not only in elementary, but in secondary school. Many Arab girls after completing their high school course in Palestine go to the American Junior College in Beirut. Many complete their university course with the men at the American University. Several have studied abroad, mainly in England. Scores of girls sit for the London matriculation and the Oxford and Cambridge examinations. Many are taking commercial courses after which they enter business life. These girls are progressive; they write newspaper and magazine articles and are authors of books; they swim, play tennis, baseball, basketball and drive cars; they frequent beauty parlors and follow the pattern of what may constitute up-to-dateness.

There are many Arab women's clubs in Palestine whose members participate in Arab political movements, and who have been sent as delegates by air to the Arab Women's Convention in Cairo. They are intelligent, alert and forward-looking—often outstripping their brothers in intellectual pursuits.

Social progress is conspicuous in urban Arab homes where one finds all the modern conveniences,—bathrooms, pianos, radios, telephones and frigidaire. In Arab villages, modern social amenities are woefully lacking, but even here there are signs of an awakening and a change for the better.

Conclusion

In conclusion, it may be added that the air in Palestine, as well as in the rest of the Arab world, is charged with the desire to march forward. There is an awakening, and he is blind who does not see and feel it. It is a national spiritual, intellectual and economic renaissance. The much-abused effendi class is the backbone of this surge. These

effendis do not come from feudal castles, but from ordinary town and village homes. This new feeling is permeating the whole of Arab society. The leaven comes from the classroom, the library, the films and the radio.

This definite Arab march in the path of progress needs understanding and direction from intelligent Arab supporters and well-wishers in America and England. One path may lead to narrow nationalism and chauvinism. The "more excellent way" is that of enlightened national consciousness, leading to international understanding and good will. It is the opportunity, responsibility and privilege of the Institute of Arab American Affairs in New York to play its part in fostering this much-desired good will between the Arab World and the United States of America.

